Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

VOL. IX. BOSTON, SATURDAY, AUGUST 28, 1830. NO. 35.

RELIGIOUS SELECTIONS.

PROFESSOR STUART'S LETTER.

In the Philadelphia National Gazette of the 5th instant, Mr Walsh, the editor, has the following remarks in reference to a passage in Stuart's Letter.

We learn, by a quotation in the Boston Courier received this morning, that Mr Moses Stuart, the Professor of Sacred Literature in the Theological Seminary of Andover, has honored us with a special notice in a pamphlet which he has just published under the title of a "*Letter to William E. Channing, D. D. on the subject of Religious Liberty.*" The Professor says—

"The mischief of which we complain, in consequence of lending your name to sanction accusations against us, does not stop within the narrow circle of Massachusetts. For example: the editor of the *American Quarterly* and *National Gazette*, has every now and then retailed, secretly or openly, accusations against 'the bigots of the North,' which are copied from you, or echoed in the spirit fostered by reading your works.'

The Professor then proceeds to *retail* what the editor must believe as a Roman Catholic, in order to retort upon him the charge of bigotry. We cannot flatter ourselves so far as to think that Mr Stuart would have descended upon us from his towering heights, if he had not wished to plunge his talons into Popery, which probably, it is impossible for him to consent to spare on any occasion. We are sorry, however, to find that a Professor of Sacred Literature is so ignorant of what a Catholic *must* or *may* believe; and lament still more that he did not make himself better acquainted with facts, when he conceived the idea of striking through us at Dr. Channing and Popery. His charge is exceedingly vague;—but we think we can deny it as far as it is apprehensible. We doubt that we have ever done more than once quote a passage from Dr. Channing, concerning certain dangers with which that eloquent divine supposed the freedom of religious opinion to be once threatened in New England; and we certainly have never "railed at the bigotry of Orthodox Congregationalists in Massachusetts,"—for we knew nothing of their distinctive traits or tenets.

"The Professor, or the Andover Seminary have, we suppose, a secret Inquisition, by which they learn what is *secretly* done: their delators, however, have deceived them in this instance. It is not consistent with our habit or nature to retail accusations covertly;—when we have any to make, which we deem of the least consequence, we prefer them openly and independently. Doubtless, we should practise a little caution before we venture to commit an aggression, or even retaliate, upon any sect represented by such theologians as Mr. Stuart; just as we would avoid stepping upon a *chevaux de frise*. We meddle gratuitously with no religious creeds;—we do not assail those of the North or the South; and we define *bigotry* as something more than abstract belief. A bigot is a blind, obtrusive, intolerant zealot, fond of railing at every other denomination than his own, even the nearest akin. Intolerance is our antipathy, and we openly and cordially retail the following sentiments of the Edinburgh Review:—

"That modest and unobtrusive piety, which fills the heart with all human charities, and makes a man gentle to others, and severe to himself, is an object of universal love and veneration. But mankind hate the lust of power, when it is veiled under the garb of piety:—they hate canting and hypocrisy:—they hate advertisers and quacks in piety:—they do not wish to be insulted:—they love to tear folly and impudence from the altar, which should only be a sanctuary for the wretched and the good."

In the Gazette of Saturday August 7th, Mr. Walsh further considers the subject, and says;—

Since we published, on Thursday, a defensive paragraph in relation to Mr. Stuart's *Letter to Dr. Channing*, we have read the pamphlet of fifty-two pages. The Professor of Theological Literature in the Theological Seminary at Andover, takes to the "Orthodox Congregationalists of Massachusetts," all the accusations of intolerance, bigotry and ambitious design, which, it seems, are scattered through the works of the Unitarian divine, without being specially or directly applied, but yet in a way to be fully understood and confidently claimed by Mr. Stuart, and "all of his brethren, who are united with him in sentiment and affection." The Professor emphatically denies the truth and plausibility of the charges; he avers that they are *not true*, and that the accuser stands pledged to support them; and he challenges the Doctor, in the most pointed terms, to make them good if he can. Mr. Stuart undertakes a statement of the tenets of the "Orthodox Congregationalists," which does not strike us as very definite and comprehensive; he seems to disavow Presbyterianism, or Calvinism, in the contemporary sense and government; he betrays an abundant aversion to the *Romish* disciples of Loyola, the "superstitions of the Romish Church," &c.: he asserts that the Bible is the supreme, authoritative, infallible and only guide of the Congregationalists; that the Gospel has not prescribed any particular form of church government, but that this is left to expediency as times and circumstances may require; that the Congregationalists hold sacred the right to maintain and propagate their opinions, not by word and writing only, but also, by the use of their property and influence;—that, from the heart they believe that "the eternal salvation of their fellow beings is connected with a hearty assent to the fundamental principles which they avow,"—and that every individual has a perfect right to examine and decide for himself, what his own religious sentiments or creed shall be. These two tenets strike us as a little contradictory; for, if every individual has has a perfect right to decide for himself, it seems somewhat hard that any one should be eternally damned, who in exercising that right, does not happen to give a hearty assent to the principles which the Congregationalists avow. Eternal damnation,—endless misery for those "who reject the Saviour as he is offered in the gospel"—that is, we presume, according to the Andover *exegesis*,—is particularly insisted upon by the Professor. Several of his statements and expressions remind us of what Curran said of the arguments of an antagonist—they had the cogency of nine-pins;—one knocked the others down.

Mr. Stuart acknowledges, or "concedes" that he had seen and read things among the *Orthodox*, the manner of which he in some respects heartily disapproved—that certain Congregationalists did rail at their opponents, and reprove them as if they thought them either knaves or fools,—that this *party spirit* had been displayed among those whom he warmly loves and greatly respects. We have been tempted by this acknowledgement to peep into the pages of several of these over zealous Orthodox, and to glance, besides, at sundry quotations made from their writings. We do not mean to furnish here any samples of these effusions of *party spirit*; but, truly, if we had ever used the phrase "the bigots of the North," as Mr. Stuart asserts, we could adduce what would at least greatly extenuate, if not amply vindicate our remark. The Orthodox have, indeed, too often treated their opponents as knaves and fools; and the tone and strain in which the learned Professor has himself noticed the creed and rites of his Catholic fellow citizens, give a very ill grace to any complaint or rebuke on his part, for a supposed imputation of bigotry from one of them. The cry of *intolerance* should not be raised by those who so scornfully proscribe and deride another Church, with the compound prejudice of ignorance and the morbid fondness of habit. The *Quis tulerit Gracchos*, &c. is happily rendered by the Edinburgh Reviewers in the following sentences:—"Some of the missionaries complain of intolerance. A weasel might as well complain of intolerance when he is throttled for sucking eggs. Toleration for their own opinions, toleration for their worship, they possess in the fullest extent; but who ever heard of toleration for intolerance? Who ever before heard men cry out that they were persecuted, because they might not insult the religion, shock the feelings, irritate the passions of their fellow creatures, and throw a whole country into confusion."

Professor Stuart retorts upon Dr. Channing and the Unitarians of Massachusetts, all the charges which they have levelled against the Orthodox, and particularly accuses them of having usurped the property and administration of Harvard University,—of having seized exclusively, and jealously appropriated to their purposes, "rights public and common,"—"an institution which was founded and endowed to a large extent by Oxthodox men." At this, he is exceedingly wroth and indignant. He states that there "is a smothered sense of deep injury, among the Orthodox, of both civil and religious injury," and that "the present appearances in Massachusetts, are portentous of storm and tempest." He predicts, that the secret flame will burst out, and prays that the peace of the Commonwealth may not be terribly destroyed. We do not, of course, enter into the controversy between the theologians, nor adventure any opinion about the degree of reality or importance which the Professor's doleful remonstrances and awful denunciations should be held to possess. God save the commonwealth of Massachusetts, and may she be not only *perpetua*, but always *præclara!*

Mr. Stuart does not write as well as Dr. Channing. He might have compressed the substance of his pamphlet into one half its present compass. Occasionally, there is some force and felicity in his expression, but he is generally diffuse and inelegant. He has not touched upon some matters which we have learnt since the day before yesterday, by looking into certain publications;—such as the subscription every five years to a certain creed at Andover, and the light in which the Hopkinsian or Andoverian Calvinists are viewed and have been solemnly represented by the Presbyterian Church in this quarter. Here, the "Orthodox" are deemed *heretical. Non nostrum tantas, &c.* What word has been more disputed, perverted or abused than *orthodoxy!* Would not more *real* Christianity prevail every where, and the Heathen be sooner converted, if Christians should wholly desist from writing and preaching against *each other*? Does not the spirit of *mutual proselytism* induce, in the main and end, more harm than good?

[Extracts from Dr. South's Sermons.]

SACRILEGE.

Nor is that instance in one of another religion to be passed over, (so near it is to the former passage of *Nicanor*) of a commander in the Parliament's rebel-army, who coming to rifle and deface the *Cathedral* at *Litchfield*, solemnly at the head of his troops, begged of God to shew some remarkable token of his approbation, or dislike of the work they were going about. Immediately after which, looking out at a window, he was shot in the forehead by a deaf and dumb man. And this was on St. Chadd's day, the name of which saint that church bore, being dedicated to God in memory of the same. Where we see, that as he asked of God a *sign*, so God gave him one, signing him in the forehead, and that with such a mark, as he is like to be known by to all posterity.

THE LICENTIOUSNESS OF DISSENT.

How this profane atheistical age may rate things, I know not; but believe it, the accounts of England run high in the books of heaven, for the religion, which God has planted amongst us. A religion refined from all that superfluous dross, which the Romish is generally and justly charged with; and yet so prudent in its economy and constitution, as not to leave itself wholly unprovided of decency in circumstantials, which are the necessary appendants of all human actions; and consequently being left to the arbitrement of every man's various fancy, would be so differing, loose and extravagant, that should but a sober heathen view such a divine worship, he would certainly say, (as St. Paul speaks) *were we not mad?* While with amazement he beheld one man paying his reverence to an infinite Majesty *sitting*, another expressing the same reverence (forsooth) with his hat on his head; postures, which pass for affront and contumely, even in our addresses to an earthly superior.

CRUELTY NATURALLY ALLIED TO FRAUD.

Consider those grand agents and lieutenants of the Devil, by whom he scourges the world under him, to wit, *tyrants;* was there any since the creation, who was not also false and perfidious? Do not 'the bloody and the deceitful' man still go hand in hand together? (Ps. lv. 23.) Was ever any people more cruel and withal more false, than the Carthaginians? And had not the hypocritical contrivers of the murder of that blessed martyr, King Charles I. their *masks* and *vizards*, as well as his executioners? * * * If it be a man's life, that his enemy seeks after, he will not presently clap his pistol to his breast, or his knife to his throat; but will rather take Absalom for his pattern, who invited his dear brother to a feast, courted and caressed him, till he had well dosed his weak head with wine, and his foolish heart with confidence; and then, in he brings him an old reckoning, and makes him pay it off with his blood. Or, perhaps the cut-throat may rather take his copy from the *Parisian massacre;* one of the horridest instances of inhumanity that ever the world saw, but ushered in with all the pretences of amity and the festival treats of a reconciling marriage; a new and excellent way, (no doubt) of proving matrimony, *a sacrament.*

DOCTRINAL.

ORTHODOXY UNVEILED.

We gave an article in our last paper with this title. Its purpose was to show the unscriptural and revolting character of the doctrine that the sufferings of Jesus were the inflictions of Divine Wrath, or that their purpose was to appease such wrath. The writer proceeds to inquire, upon the Trinitarian hypothesis that Jesus is the almighty God,—

But why must one God be accursed, suffer, agonize, groan, and expire under the weight of infinite wrath inflicted by his co-equal Deity? Mr. Brown's orthodox reflections assign the following reasons: "Behold, how my debt is paid, my happiness purchased, my peace with God procured and confirmed, and my comfort enhanced! There, Divine righteousness is fulfilled, transgression finished, the curse exhausted, the law magnified, God reconciled, death vanquished, and hell extinguished, and all for me." What unparalleled presumption this! But it is no wonder that such orthodoxy should be so generally received, and so universally embraced by the multitude, who give themselves no trouble to examine whether its doctrines agree with, or contradict, the tenor of the Scriptures, and who have no desire for any more religion than what will lead them the shortest way to heaven. Behold, how well adapted such orthodoxy is to their taste; how easy, how pleasant, and how consoling, to sit at ease and only have to say, "Christ has died and suffered, satisfied and atoned for all the sins of all the elect, for me; my debts of obedience and suffering are all paid, fully paid; not by me, but for me, by a surety; and law and justice have no farther claim upon me; for payment God cannot twice demand—first at my bleeding surety's hand, and then again at mine. Henceforth my happiness is procured, my peace with God purchased, my comfort confirmed,

"And glory purchased by his blood,
For God's own Israel waits."

The price of redemption has been paid, the inheritence purchased and sealed with blood; salvation so completely effected by the death of Jesus, that although I have no righteousness of my own, I am completely righteous in him; although I have neither good works, nor good words, nor good wishes, of my own, I need not fear, since I am viewed perfect and complete in him. Although my nature is altogether corrupt and depraved, and rotten to the very core, and although my heart is the sink of all uncleanness, and the nest of every abomination, yet Jesus died for the chief of sinners; his death finished all transgression, and made an end of sin, of all sin, for me. The curse and penalty due to my sin has been inflicted in all its weight on him; that curse can never reach or injure me; 'tis exhausted, and I am sheltered in his wounds.

"Yes, I am secure beneath his blood,
And all my foes shall lose their aim;
Hosannahs to my dying God!
And my best honors to his name!"

Christ has stood in my law-place as my law-fulfilling surety; I fear not the curses of the law, and I send it to his perfect obedience with all its requirements and demands; the death of Jesus has reconciled an angry God, calmed his frowning face, and made him my eternal and unchangeable friend;

"And neither things future, nor things that are now,
Nor all things below or above,
Can made him his purpose forego,
Nor sever my soul from his love."

Yes, the sufferings of Jesus, his blood-shedding, his merit, righteousness and atoning death, have eternally secured all the elect from law, curse, sin and wrath, death, devils and hell; and since he has done all this for me, what have I to fear? I can now only say, Mercy, mercy, Lord; but, Justice, justice, Lord; and God cannot deny to me what Christ has bought and paid for.

"So must he recompense to Christ
Those sufferings he endured;
Just to the merits of his Son,
And faithful to his word."

Such are the stains in which Calvin's system of salvation runs; all finished by Christ to the sinner's hand, and nothing left for men to do but believe the system, and conclude themselves sure of heaven. And surely no system can be better adapted than this to those who wish to be free from all moral restraints, and above all obligation to obey the precepts of the gospel, and the moral commands of God; and, after a life of sloth and criminal indulgence, hope to take their place in the world of happiness solely by virtue of the merits of another. Awful delusion! Yet, however some of the more sober part of the orthodox may, and do, avoid, from the influence of better principles, such sad consequences of their system, the number is great of those who carry the system out to its full length in practice. But when Mr. Brown had so confidently asserted, that "his debt was paid, his happiness purchased, his peace with God procured and confirmed, Divine righteousness fulfilled, transgression finished, the curse exhausted, death vanquished, God reconciled, and hell extinguished, and all for him,"—what can he mean by saying in the same reflection that includes the above, "Stand in awe, my soul; avoid sin, lest it bring thee to a miserable end, and entail a curse on thy seed"? Is this to be considered as a frank renunciation of the above orthodoxy? Or is it to be reckoned as one of those glaring inconsistencies with which the orthodox system abounds? Or was it the effort of conscience and of reason struggling to get the better of an absurd and erroneous creed? The whole is finished, happiness and heaven purchased, procured and confirmed, death vanquished and hell itself extinguished, and yet, "Stand in awe, my soul; avoid sin, lest it bring thee to a miserable end;" lest it undo all again and bring ruin on thyself and on thy seed. If this be possible according to one part of Mr. Brown's orthodox creed, then what becomes of another part of it? What becomes of the Father's election, the Son's blood-bought redemption, and the Spirit's work of regeneration? What becomes of the saint's final perseverance, when one for whom all is done may undo the whole again, and entail ruin also on his helpless offspring? This sort of Calvinism is not only at variance with Scripture and common sense, but it is at perpetual variance with itself, and what it affirms in one sentence it contradicts in another. It professes to be light, but it is confusion and darkness; yet the general drift of the system is so congenial with the wishes and desires of the majority of mankind, furnishing them with so many pleas for sloth, negligence and sinful indulgence, and holding out the delusive hope, that the happiness of heaven may be obtained by trusting in the merits and righteousness of another, that these opinions are easily and eagerly embraced by all those who wish to enjoy heaven without personal endeavors, and without being at the trouble of preparing for honor and immortality by a course of patient continuance in well-doing; who, without denying themselves daily, and taking up their cross, flatter themselves that by a shorter and easier way they can obtain the crown. Is it much to be wondered at, that such ignorance and presumption widely prevail, when these opinions are propagated from almost every pulpit, taught in every human creed, and inculcated in almost all authors and commentators on the Bible.

BIBLICAL.

[From the Christian Reformer.]

NOTES ON PASSAGES OF SCRIPTURE.

Gen. xlvii, 8, 9: "—Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage, are an hundred and thirty years." R. V.

King James' translators have copied here a mistake of some of their predecessors.—Pharaoh's question should have been rendered, as it is in the margin, "How many are the days of the years of thy life?" This propriety has not been disregarded by Geddes, and by Wellbeloved. Happily, the Hebrew and the English idiom have often a strict agreement with each other: nor should it be concealed from the view of the common reader. I may add, that much of the beauty, spirit and pertinency of Jacob's answer is lost by means of the version, "How old art thou?" He is addressed in *oriental* phraseology: and in *oriental* phraseology he replies. In accordance with the simplicity of his age and country, he speaks to Pharaoh in the words and style which Pharaoh himself had used.

1 Chron. xxviii. 21: "—behold the courses of the Priests and the Levites, *even they shall be* with thee." This is one example (the class is large) of a superfluous use of italics by our translators. The words "shall be," would have been sufficient. I should even prefer the rendering by Geddes—"are with thee." Perhaps some future critic will bring together all the instances of the impropriety on which I am animadverting, and will do for the Old Testanent what the late Professor Symonds did for the Christian scriptures.

1 Chron. xxix, 10; "—Blessed be thou, Lord God of Israel our Father, for ever and ever."

In this translation there is some ambiguity which Dr. Geddes' rendering has skilfully avoided: "Blessed from ever and for ever, be thou, O Lord, the God of our forefather Israel!"

Job iii. 3—12; Jerem. xx. 14. A strong resemblance to each other will be perceived in these passages. Still, it may with reason be doubted, whether the prophet has borrowed the sentiments and expressions of "the man of Uz." When the several verses are compared together, in the original language, little more than a general similarity is discoverable. The leading thoughts are the same; but the words and the style are very different. Job is far more impassioned, metaphorical and sublime than Jeremiah. The reader will be gratified and instructed by the remarks of Bishop Lowth on this variety; at the same time, I respectfully dissent from the learned prelate, when he speaks of the "passage of Jeremiah" as so "exactly similar" to the verses in Job, "that it might almost be imagined a direct imitation."

Psalm xxvii. 14: "Wait on the Lord." Here, and in many other texts, I would translate the verb by, "wait for." So, Green, in the instance before us, "Wait for *the help of* the Lord:" and thus the Psalter, in the Book of Common Prayer, "O, tarry thou the Lord's leisure;" a part of which rendering, however, may well be thought objectionable. The word "wait on" describes "pious, enduring confidence," rather than "religious service."

Luke v, 17; "—it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee and Judea and Jerusalem; and the power of the Lord was present to heal them."

What Luke here terms 'the power of the Lord," he calls elsewhere, Acts xi. 21, "the hand of the Lord;" the specially-imparted power of the Deity being meant in both instances. Our translators have done great injustice to this verse, which perhaps may be better rendered as follows: "While he was teaching on a certain day, there were Pharisees and teachers of the law sitting by, who were come from every town of Galilee and Judea, and from Jerusalem: and the power of the Lord was present to heal *the diseased.*"

1 Cor. xi. 20;—"When ye come together therefore into one place, this is not to eat the Lord's Supper."

The Christian rite of "the Lord's Supper," is celebrated whenever men engage in a public and joint participation of bread and wine, for the express and sole purpose of *remembering* Jesus Christ, especially his death. It has been asked, Why may not *all* who call themselves by his name, unite together in this ordinance, notwithstanding their diversities in point of creeds and discipline? Now to this question there would be no difficulty in giving an affirmative reply, provided all such persons would practically recognize their common principle as Christians; I mean, their faith in the Messiahship of Jesus. The fact is notorious, that even in the rite of the Lord's Supper they are far more attentive to tenets and usages, in respect of which they differ from each other, than to those where they perfectly agree. In the Church of Rome, in the Church of England, in the large majority of national and separate churches, does not the manner of celebrating this ordinance, do not the conditions on which men are admitted to be communicants, limit the celebration to the specific members of these several churches, and cause *the table* to be no longer the Lord's, but their own? How then can it with even plausibility be alleged that, in such circumstances, a joint participation in the rite is simply the expression of Christian fellowship, and the *test* of general Christian faith?

1 Cor. xiii. 8: "—whether there be prophecies they shall fail;"—"that is," says Mr

Gilpin, "they shall be completed, and so at an end." By "prophecies," however, we should understand here, some of those supernatural gifts of teaching, of which the apostle speaks largely in this part of his epistle, and which, being designed for a temporary use, would soon come to a termination. N.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

THE WESTMINSTER ASSEMBLY OF DIVINES.

This Assembly was called together by a strange Parliament in strange times. The ostensible purpose was, to settle the government, liturgy, doctrine and discipline of the Church of England. In their discussions, they were limited to such subjects as might be proposed to them by Parliament. All their doings were to be of the nature and in the form of advice. There was policy too in dividing responsibility and blame among a multitude.

They met, in the Chapel of Henry 7th, 1st July, 1643. They were not allowed to proceed to business with less than 40 members present. They were enjoined to keep their proceedings *secret*; and they were to exercise no authority Ecclesiastical.

This assembly was to have been composed of 10 Lords, 20 Commoners and 121 Divines, or of 151 members. To these were added 3 Scotch laymen. The Knights and Burgesses nominated a much larger number than were wanted, out of whom the Parliament selected such persons as they knew would best answer their purposes.

Of these favorites, 29 never appeared in the Assembly; of whom there were such eminent men as Prideaux, Saunderson and Usher. Of others, 19 either withdrew, or very seldom made their appearance. The legal Head of the Church forbid, by royal proclamation, their assembling at all.—Only 69 ventured out at the first Session.

King Charles the First, in his proclamation, did not hesitate to assert, in the hearing of all England, that by far the greatest part of them were men of "*no learning or reputation.*" Neal, of all historians the most favorable to them, says, that '*no set of clergy, since the beginning of Christianity, have suffered so much in their characters and reputations as these, for their advices to the two Houses of Parliament.*" Clarendon, the historian of those tumultuous times, speaks of about twenty of them with respect, and of the rest as pretenders to divinity, infamous in their lives, men of mean parts, of scandalous ignorance, and of "*no other reputation than of malice to the Church of England.*" Eachard and Hume entertained similar opinions of these men. The learned Selden was their terror, as he did not fail to expose their ignorance upon the spot. The most eminent men among them, the lights of that age of intrigues and excesses, were opposed to their opinions and measures; so that there was anything rather than unanimity in their counsels, and they had not catholicism enough to agree to differ.

The *Episcopal* divines refused to be present, though they constituted the great body of the clergy of England, as they were enjoined by royal mandate so to do; as the clergy, churches and people had no voice whatever in the election of the members; and, still with greater reason, as they liked neither their company nor their business.

The Assembly spent 10 weeks in debating on the first 15 articles of the Church of England, with the intention to alter them, so as to make them conform to Calvinism.

In this Assembly, there were very discordant religious parties. The *Episcopalians* deserted it at once, and had not in it a single advocate, as soon as the act of the *solemn League and Covenant* was forced upon them. The *Presbyterians* found favor, not from any principle, but because the Parliament then stood in need of the help of the Scots' army of 21,000 men. The *Erastians* formed another party, who held that the pastoral office was only persuasive, was without power, the ordinances open to all alike, that offences were to be left to the civil magistrate, that mortals could have no power over the consciences of men; and of these opinions they had men of the greatest names, such as Lightfoot, Colman, Whitlock, Selden and other worthies. Another party consisted of *Independents*, or *Congregational* brethren, who were every day increasing, who believed every Pastor was a Gospel bishop, and every society of Christians was a church, possessing Ecclesiastical authority, independent of all other bodies of men. From these heterogeneous materials, nothing like union was to have been expected; probably, none was *desired* by the politicians who ordered things.

After the return of the Scots Commissioners, the assembly did little more than examine candidates for the ministry, and continue to squabble about "*the divine right*" of Presbytery. The consultations on public affairs were translated to the provincial assemblies, and to the weekly meetings of the London clergy at Zion College.

This assembly sat five years, six months, and twentytwo days. After this, they prolonged their existence, by being changed into a committee, to assist in ordinations, to meet once a week, during three years longer. At last, they were broken up, without vote or formal dissolution, when the Long Parliament was turned out of the house by Oliver Cromwell, who relished not only a little more liberty of conscience, but to do as he pleased.

The principal works of this Assembly are these, Advice to Parliament on Ordinations and settling Presbyterian Government; Directory for public Worship; Confession of faith; larger and shorter Catechism; and Review of some of the 39 Articles of the Church of England.

This was one of most extraordinary bodies of men, that ever got together. They were selected and empowered to act by no principles, ever before or since, known in practice. Their masters did not dare to trust them with any Ecclesiastical power, as if they felt a pre-sentiment that they would eagerly seize and certainly abuse it. The only subjects of discussion were from the dictation of their superiors. They could give *advice* only, if it were asked; and all this might be designed to divide the odium of detested principles and measures. They were the creatures of a violent political faction, who were striving to get the ascendency and to establish their power by means of a permanent Parliament. They tamely submitted to have ministers supplied to vacant Parishes by the officers of the army, by the selection of Generals Fairfax and Manchester, men remote from the Clerical order. In this Assembly, there were few men of talents, learning and character; and these few were most strenuously in opposition to the opinions and measures adopted by the rest of the members. The legal Head of the established Church forbid their assembling.—The Episcopalian members, the most respectable for abilities and knowledge and reputation, disdained to be seen in such company and business. The Erastians and Independents quitted forever, the moment they found there was to be no such thing as toleration under the new order; and the Presbyterians already had begun to claim and assert, like all other spiritual tyrants, the "*jus Divinum,*" in favor of their own denomination, and were ready to burn heretics, who ventured to think for themselves, or to differ from the creeds of the Scotch Presbyterians. The remaining few continued to dwindle away, till they admit, in their petition to Parliament, that they had great difficulty in getting members together to the number of 36, not sufficient to do business. They resolved themselves into a Committee for ordinations, and, at last, sunk into insignificance and dissolution. After stating these historical facts, nothing more need be added than this remark, that these are the men, these are the creeds, which have conveyed down to the present generation the same bitter spirit of Exclusiveness and Intolerance, the affliction and dishonor both of that age and this.

PHILOS ALETHEIAS.

CHRISTIAN REGISTER.

BOSTON, AUGUST 28, 1830.

DR. WOODS' LETTERS TO DR. TAYLOR.

We have just perused a pamphlet entitled "*Letters to the Rev. Nathaniel W. Taylor, D. D. By Leonard Woods, D. D. Andover,* 1830,"—which exhibits a new instance of the many recent evidences of important diversities of opinion in the bosom of the body called Orthodox; a body heretofore affecting to be united by a common and unvarying system of doctrines. We regard the controversy of which this pamphlet is a part, as another demonstration of the inefficacy of all the boasted creeds, confessions, catechisms, and subscriptions to articles, to preserve uniformity of faith among minds enlightened by study or prone to speculation.

In the present case, the defection from the standard creed does not appear to be of a trivial nature. It seems that the Rev. Dr. Taylor,—Theological Professor at New Haven—has written a treatise called "Concio ad Clerum," and several other discourses, in which he lays down a system which is entirely opposed to the leading doctrines of Calvinism; and which, indeed, so far as we can perceive, is not to be distinguished from decided Arminianism. We have not read this work; but a large extract is made from it by Dr. Woods, and placed at the end of his letters, in the form of an appendix, which gives a sufficient view of the system of Dr. Taylor; and of all which is commented on by Dr. Woods.

In a note by Dr. Taylor, which forms the greatest part of this extract, he (Dr. T.) presents two propositions, which he calls "very common, but groundless assumptions," viz. "*First,* that sin is the necessary means of the greatest good, and as such, so far as it exists, is preferable on the whole to holiness in its stead. *Secondly,* that God could in a moral system have prevented all sin, or at least the present degree of sin;" and he then proceeds to disprove these "assumptions" by a chain of arguments, which, if not very logically, are at least very ably and plausibly conducted, and go to establish in the most unqualified sense the freedom and and inviolability of human will and moral agency. The ostensible object of the letters of Dr. Woods is of course to refute these arguments, and to reinstate the two abovementioned propositions. This is done in a manner to be highly commended for its seriousness, courtesy, elegance and purity of style, and close attention to all the points of the extract; but in our opinion equally censurable for the manifest absurdity of the ground maintained, and for the singular misapprehension of some of the plainest propositions opposed, as well as for that imposing appearance of metaphysical accuracy, covering real looseness and insolidity, which has ever been the crowning characteristic of Calvinistic writings. It is particularly remarkable, that while he has successfully detected and exposed, and adroitly turned to the best advantage, a real self contradiction in the arguments of Dr. Taylor, he has himself made several equally palpable, of which he appears to be quite unconscious.

We have given this brief account of the letters before us, to enable those who may not have read them, to form some idea of the professed nature and object of the controversy. It is not our intention to attempt any refutation of the points maintained by Dr. Woods, which in our opinion might successfully be done, did our limits permit. We have another and more important circumstance to remark upon. It is scarcely possible to proceed to any length in the first of these letters, (which is devoted to the explanation of the reasons for the controversy, and the manner in which it ought to be conducted) without being struck by the singularly timid, tender, and foreboding spirit in which it is composed,—so strongly contrasted with the method which has been pursued in former times, against so wide an aberration as this; and which is yet exhibited towards avowed Unitarians. And when the language of this letter is compared with that of the eighth, in which the consequences of the opinions of Dr. Taylor are portrayed, and admonitions for his future conduct are given, the impression is irresistible, that these letters are written under the influence of great alarm for the integrity and permanency of Orthodox doctrines; and that the danger of their vanishing before the light of free investigation and critical knowledge, begins to be seriously apprehended.

In page 18 Dr. Woods says, "As to myself—I have been induced to take a part in this examination, because I have confidence in those distinguished servants of Christ, far and near, who have expressed their opinion, that it is a duty which I owe to the cause of truth." From this passage we infer that Dr. W. did not undertake the writing of these letters from his own unprompted inclination, but that they are the result of a concert of opinion among many leading Calvinists, that the writings of Dr. Taylor ought to be answered, and that he (Dr. W.) has been deputed and requested to perform the task. And this we consider as one strong indication of an extensive alarm at the appearance of this heresy.

In the next place, the discussion in these letters commences (pp. 10—17) with an elaborate exposition of the dangers of what is termed "the philosophy of the Christian religion," by which it appears is meant a speculative mode of investigating doctrines, which the scriptures appear to teach, but which they leave unexplained. Here the Professor evidently feels himself treading on difficult ground; for it is a matter of almost proverbial notoriety, that distinguished Calvinists have maintained their peculiar tenets for ages, by this very sort of speculation; but now that it is perceived to be a two-edged sword, and its counter effect is dreaded, some effort must be made to blunt its edge. To do this without inconsistency, or the extinction of all the great lights of the Orthodox church, a distinction is set up (p. 11) between investigations which "relate to facts in man's intelligent and moral nature, or to principles in the divine government, which are certain and obvious"—and those which "relate to what is uncertain, conjectural, or obscure." This is a distinction without a difference; for in all speculative investigations, the *objects* or *elements* are known, or understood, and the *facts* and *principles of operation* unknown, or uncertain; otherwise there could be no dispute or investigation about them. The illustration selected to explain this distinction, renders it still more unfortunate. Dr. W. says, "I consider Edwards' metaphysical treatises to be, generally, of the former character." Now, no subject of speculation could be adduced, where the "facts" and "principles" are more "uncertain, conjectural," and "obscure," than that of the nature of the human will, about which he has exhibited such a splendid array of metaphysical absurdity.

Again there is a perpetual and anxious sensibility to the dangers of this departure from the faith. It is quite unnecessary to quote passages in proof of this;—it is a feeling which cannot be mistaken. It breathes from every page and almost every paragraph of the two mentioned letters. The manner in which this is exhibited is peculiarly worthy of remark. It is not menacing or reproachful; but affectionate, delicate and peculiarly cautious. Great care is taken to conciliate the mental independence of Dr. Taylor, by professions of love for free investigation; at the same time gentle but very intelligible hints are given, of the advantages of firmness and unity of opinion; and the obloquy of near approach to Arminians and Pelagians. The obvious design, is to draw back Dr. Taylor (and perhaps others,) into the pale of Orthodoxy. And this explains a circumstance, to which we will now allude, which otherwise appears exceedingly strange.

At the close of the 8th letter, which concludes the work, many suggestions, or rather precepts, are given, respecting the manner in which Dr. Taylor ought to answer these letters; and particularly the subjects he is desired to explain. Now, at first sight, it seems to us very singular and inconsistent, that a book which had throughout been employed in distinctly controverting propositions, should terminate by requiring explanations, regarding the very foundations of them; and still more so, that after lamenting over these propositions, and deprecating the appearance of them, an urgent call should be made for repetitions and further developements of them. But the design which we have stated accounts for these seeming irregularities. The precepts taken in connexion with several allusions to the obscurity of Dr. Taylor, in the letters, are calculated to give him an opportunity so to explain away his Arminianism and Pelagianism, that he may be received back into the Calvinistic fold; and restore peace to the divided church. We hope we are not uncharitable in assigning this motive, but we are really unable, on any other principle, to account for the singular character of these letters.

If we are correct in our judgment, it seems plain, that Orthodoxy no longer feels strong enough to cast off with scorn and reproach, as formerly, those who wander from its beaten track; but, that beginning to fear for its supremacy, and perhaps its existence, amid the prevalence of free investigation, it perceives the necessity of conciliation and tender remonstrance.

IMPRISONMENT FOR DEBT.

This relic of barbarous times is still in existence among us. We would do what we could to exterminate it, and to hasten the time, when the common sense of mankind, and the natural compassion of the human heart, shall be allowed to bear sway in the common and important transactions of life. We do trust that the time is not distant, when poverty and debt shall not be considered by the law as crime;—when the honest debtor shall not be subjected to the same punishment for his poverty, that the unprincipled felon is for his outrages on the rights and peace of individuals and society.

To show the odious operation of this law, we quote the following statement from the Boston Traveller, where it was inserted as received from a correspondent at East Cambridge jail.

"Mr. Jona. Tidd, of Woburn, is confined for the sum of $5 94 cts. and costs to double that amount. He is 73 years old, and a soldier of the Revolution. For 30 years he was a tanner in Woburn, and during that time had never sued nor been sued. He became poor by the misfortunes of his deceased son, and gave up a handsome estate to his son's creditors previous to being taken to jail."

Think of this old man as he enters his cell,—thrust in like a felon convicted of the worst crimes; shut up from the pleasant light and nourishing air of heaven. Cast perhaps, (as is the still more barbarous practice in some of our prisons) into the same foul den with the thief and the robber. And for what? Is it because he has waylaid and maltreated his neighbor, or despoiled him of his goods? Is it because he has robbed unsuspecting innocence of her only treasure,—her good name? No, it is for nothing like this. It is for the enormous crime of honest poverty —the inability *to pay five dollars!!*

If a man be guilty of fraud, or refuses to pay an honest debt when he can, let him be punished for the fraud. But for humanity's sake, as well as from respect to our own good name, let us not break the heart of aged poverty by persecuting laws, worthy only of a Gothic and barbarous age.

HARVARD COLLEGE COMMENCEMENT.

This anniversary was celebrated at Cambridge on Wednesday. The Governor, Lieutenant Governor, and Executive Council left the State House in Boston, at 9 o'clock, escorted by the Boston Light Dragoons, Capt. Leonard, who volunteered their service. The procession moved from the Library at ten o'clock, to Mr. Newell's Church, to attend the public performances, which were as follows:—

Exercises of Candidates for the Degree of Bachelor of Arts.

1. A Salutatory Oration in Latin. Benjamin Halsey Andrews, Boston.
2. A Conference. "Popular Elections, a Free Press, and General Education." Horatio Sprague Eustis, Boston; Samuel Moody Emery, West Newbury; Robert Hallowell Gardiner, Me.
3. Colloquy. "Study of Nature and of Man, as affording a proper Field for the Poet." William Eustis, Saugus; William Penniman, Brookline.
4. A Conference. "The Roman Ceremonies, the System of the Druids, the Religion of the Hindoos, and the Superstition of the American Indians." John Bryant, Boston; Isaac Appleton Jewett, Columbus, Ohio; John Bozman Keer, Talbot County, Md.; Charles Sumner, Boston.
5. An Essay. "Effect of Early National Ballads on the Literature of Succeeding Times."—John Osborn Sargent, Boston.
6. A Conference. "The Literature and Morals of a Country as affected by the Efforts of the Individual Minds, the prevailing Religious Faith, the established Form of Government, and the Employment most general among the people." Elisha Reynolds Potter, Kingston, R. I.; Henry Augustus Walker, Charlestown; George James Foster, Boston; Joseph Lyman, Northampton.
7. A Literary Discussion. "The Influence of the Dramatic Writers in the Age of Elizabeth and Charles the Second." William Andrews, Salem; Albert Clarke Patterson, Boston.
8. A Dissertation. "The Benefits to be derived from the institution of Lyceums." James Benjamin, Boston.
9. A Forensic Disputation. "Whether, in Times of political Discussion, it is the Duty of every Citizen to declare his Opinion and attach himself to some party." Barzillai Frost, Effingham, N. H.; Charles Stuart, Boston.
10. An English Oration. "The Character and Prospects of the State of New York." Charlemagne Tower, Oneida County, N. Y.
11. An English Oration. "Mutation of Taste." Jonathan French Stearns, Bedford.
12. A Deliberative Discussion. "The Restoration of Greece to Political Independence." John White Browne, Salem; Samuel McBurney, Salem.
13. An English Oration. "Patriotism." Thomas Hopkinson, New Sharon, Me.

Exercises of Candidates for the Degree of Master of Arts.

1. An Oration in English. "Every Man a Debtor to his Profession." Mr. Thomas Kemper Davis.
2. A Valedictory Oration in Latin. Mr. Epes Sargent Dixwell.

The public performances were highly respectable, and in some points exceeded those of former years. The compositions of the graduating class were generally characterized by a commendable modesty, as well as by correctness and purity of style; and many of them were replete with sound and manly thought.

In regard to the elocution, we perceived some promising germs of improvement. There were before us ample materials of good speakers, and some encouraging evidence of right progress in this important science. We say this exclusively in reference to the graduating class.

If there was any considerable exception on the score of good elocution, it was in the Master's English oration, tho only one for whose faults the Institution was not responsible. We regret to say, that in our judgment, its good sentiments and sound sense were far from having full justice done them in the utterance. If men will not be taught by precept, they will certainly, sooner or later learn by bitter experience, that no man ever did or ever will succeed as a speaker, who does not *act himself,*—who mars the beauty and destroys the power of whatever in him is native and characteristic, by attempting conformity—as it seemed to us was the case here,—to some given standard or example, whether imaginary or real. The result of this incongruous mixture of bad imitations with personal peculiarities, will always be defeat. And though oddity and strangeness of manner may excite, and prevailing good sense temporarily hold the attention of an audience *once,*—yet it will prove a dearly bought success, if it shall be found to have been purchased,—as there is always danger that it will—at the expense of the imputation of perverted taste.

The degree of A. B. was conferred on the following young gentlemen.

Thomas Coffin Amory, William Andrews, Benjamin Halsey Andrews, Charles Dawes Appleton, Nathaniel Austin, Samuel Brazer Babcock, Jonathan Wheeler Bemis, James Benjamin, John White Browne, John Bryant, Henry Wadsworth Carter, Henry Rice Coffin, James Dana, Levi Curtis Eaton, Samuel Moody Emery, Horatio Sprague Eustis, William Eustis, George James Foster, Brazillai Frost, Robert Hallowell Gardiner, Robert William Hooper, Thomas Hopkinson, Richard Pulling Jenks, Isaac Appleton Jewett, John Bozman Kerr, Henry Lincoln, Joseph Lyman, Samuel McBurney, Nathan Watson Munroe, John Odin, Albert Clarke Patterson, William Penniman, John Pickering, Samuel Pitts, Elisha Reynolds Potter, Henry Winthrop, John Osborne Sargent, Franklin Sawyer, Theodore William Snow, Jonathan French Stearns, Charles Stuart, Charles Sumner Charlemagne Tower, Henry Augustus Walker, George Washington Warren, Benjamin Pratt Welles, Joseph Barney Williams, Samuel Thomas Worcester.

The degree of A. M. and of M. D. was also conferred on several young gentlemen, graduates of the college. No honorary degrees were conferred.

The forenoon of Thursday was devoted to declamation for the Boylston prizes.

This was succeded by the public performances before the Phi Beta Kappa Society. They consisted of an Oration by Rev. Orville Dewey, of New Bedford, and a Poem by Grenville Mellen, Esq. of North Yarmouth, Me. Of these performances we have not time now to speak at length. We will barely remark in regard to the Oration, that its leading purpose was to enforce the sentiment, that high literary eminence is to be acquired only by *laborious study.* It was characterised by the ability manifest in all the writings of this distinguished scholar, and was listened to with great attention and interest.

Dartmouth College. The annual Commencement at Dartmouth College was on Wednesday the 18th inst. The day was favorable and the exercises were well approved. The degree of A. B. was conferred on *twenty-eight* young gentlemen; that of A. M. on *eight;* and that of M. D. on *seventeen.* We understand that no doctorates were conferred.

Thirty young men have been admitted to the Freshman class.

On Thursday there was declamation for prizes, and an Oration before the *Phi Beta Kappa.*

Dr. Muzzy, of the Medical department of that College, has spent the last year in visiting some of the most distinguished Medical Schools in Europe.

Sermon on the Death of Chief Justice Parker.—The following reference to this Sermon, which has been published during the past week, is from the Daily Advertiser of Wednesday.

"On the Sunday which succeeded the death of the late Chief Justice Parker, the Rev. Mr. Palfrey preached a discourse in Brattle Street Church, in which he gave a just and feeling sketch of the character of the deceased, who had been for many years a member of that church.—It was the unanimous wish, we believe, of the numerous audience, especially of the members of the society, to whom the deceased was the object of unusual affection and respect, that this faithful delineation of his character should be published for the gratification of those of his friends who did not hear it, and that it might be preserved, as a memorial of the esteem in which he was held by those to whom he was intimately known. The standing committee of the Society therefore requested a copy of the sermon for the press, and in compliance with that request, it is now printed.—There is annexed to the discourse, in the form of an appendix, a sketch of Judge Parker's character as a lawyer and judge, by an eminent Judge of the Supreme Court of the United States, and a short biographical notice by the author of the discourse."

CONVENTION OF TEACHERS.

We alluded in our last, to the Convention of Teachers which assembled in this city last week, agreeably to previous notice. The meeting in the Representatives Hall was organized on Thursday morning by the appointment of Hon. William B. Calhoun, as Chairman, and Mr. G. B. Emerson, and Dr. J. W. McKean, as Secretaries.

The Chairman of the Committee of Arrangements read a report of a Constitution, for an Association of Teachers and other persons interested in Education, prepared by that committee. It was ordered to be printed and to be acted on by the convention at a future meeting. Of the discourse by Dr. Wayland in the forenoon of the same day, we have already given some account. The following further particulars are copied from the Boston Gazette.

In the afternoon, a lecture was delivered in the Hall of Representatives by Professor Newman, of Bowdoin College, on the best mode of teaching Rhetoric and Composition.

On Friday morning, the Convention met at 8 o'clock, in the Hall of Representatives, and proceeded in the discussion of the constitution, until 10 o'clock, when the Hall was opened for the admission of ladies and other persons desirous of attending the Lectures.

An eloquent and learned discourse, on the value of classical literature, by Mr. C. C Felton, of Harvard University, and an instructive, practical lecture, on the best modes of teaching Arithmetic, from Warren Colburn, Esq. of Lowell, were listened to by a large audience. After the lectures the discussion upon the constitution was resumed.

In the afternoon an address upon Physical Education was given by J. C. Warren, M. D. of Boston, full of the most important suggestions upon the nature, effects, and practical remedies, of some of the evils to which mistakes, and unreasonable fashions and practices, in the course of education, very frequently lead.

The session of the Convention in the Hall of the Athenæum, on Friday evening, was occupied with business preparatory to the immediate organization of the INSTITUTE OF INSTRUCTION.

On the morning of Saturdaay the 21st. went on with business in the Hall of Representatives. As the Hon. Mr. Calhoun had left the City on business, the Hon. Wm. Sullivan was chosen Chairman of the Convention. At 10 A. M. a lecture was given by Mr. G. F. Thayer, of Boston, "on the spelling of words and a rational method of teaching their meaning." This lecture was particularly valuable from its adaptation to the condition and wants of the common schools, for the excellent methods it pointed out, which had been tested by a long experience, and the exemplification, which the lecturer gave of the value of the distinctness and accuracy of enunciation which he recommended.

A lecture was afterwards given by Mr. W. J. Adams, of New-York, "on the construction and furnishing of school houses and on school apparatus." On these subjects Mr. Adams made many important suggestions, the fruit of considerable experience and extensive examination of the best and worst school rooms in various parts of the country. These were illustrated by plans of several of the best constructed rooms.

In the session after the lectures, the Convention terminated the discussions upon the constitution by the adoption of the constitution submitted by the committee of arrangements, with amendments.

In the afternoon an instructive and interesting lecture was given by Mr. Wm. Russell, of Milton, "on the infant school system of education and the extent to which it may be profitably applied to all primary schools."

The Convention then proceeded to business, and its members having signed the constitution, dissolved the Convention and organized the INSTITUTE by the choice of the Chairman and Secretary of the Convention, as Chairman and Secretary, pro tempore, of the *Institute*.

In the session of the Institute on Monday morning arrangements were made for the choice of officers.

At ten o'clock a valuable lecture was delivered by Mr. W. R. Johnson of Philadelphia, on the importance of Linear Drawing, as an introduction to writing, and as a means of improving the taste.

Mr. H. K. Oliver of Salem afterwards delivered a lecture upon the Monitorial System of Instruction, in which he stated some of the advantages and defects of the system, and showed some particulars in which it might be advantangeously applied to the Common Schools.

At four o'clock, P. M. a lecture was delivered by Mr. J. G. Carter of Lancaster, upon the ends of Elementary Instruction, and on the Teaching of Geography. Other lectures will be mentioned next week.

The choice of officers, which was made previously to the last lecture, was now made known. The following gentlemen were found to be chosen.

President—Francis Wayland, jr. President of Brown University, Providence, R. I.

Vice Presidents—William B. Calhoun, Springfield; Wm. Sullivan, Boston; John Adams, Andover; John Park, Boston; Nathan Lord, President of Dartmouth College, Hanover, N. H.; Thomas H. Gallaudet, Hartford, Conn.; Andrew Yates, Chittenengo, N. Y.; Theodore Frelinghuysen, Newark, N. Y.; Robert Vaux, Philadelphia, Pa; Prof. Wm. C. Fowler, Middlebury, Vt.; Reuben Haines, Germantown, Pa.; Benjamin O. Peers, Lexington, Ken.; Nathan Guildford, Cincinnati, Ohio.

Recording Secretary—G. F. Thayer, Boston.

Corresponding Secretaries—Wm. C. Woodbridge, Hartford, Conn.; Solomon P. Miles, Boston.

Treasurer—Benjamin D. Emerson, Boston.

Curators—Abraham Andrews, Boston; Josiah Holbrook, Boston: William Russell, Milton.

Censors—Ebenezer Bailey, Jacob Abbot, George B. Emerson, Boston.

Counsellors—William J. Adams, New York; J. G. Carter, Lancaster, Mass.; Joseph Emerson, Weathersfield, Con.; C. C. Felton, Cambridge, Mass.; William Forrest, New York; Walter R. Johnson, Philadelphia, Penn.; J. Kingsbury, Providence, R. I.; Prof. Samuel P. Newman, Brunswick, Me.; H. K. Oliver, Salem, Mass.; Asa Rand, Boston; O. A. Shaw, Richmond, Va.; E. White, Johns Island, S. C.

Lectures for Schools and Lyceums. A course of familiar and *mutual* lectures and other exercises has been proposed, to be commenced in Boston on the last Wednesday of October. A communication on the subject has been published in the Christian Watchman, in which the following advantages are stated as likely to result from it.

1. It will be a direct and personal benefit to those who may attend them, by the useful and practical knowledge they will acquire.

2. It will raise their qualifications and characters as teachers, and by that means increase their success, respectability and influence.

3. It will enable them to procure a more liberal compensation for their services in the schools in which they may engage.

4. It will qualify a portion of them, at least, to give lectures, or familiar illustrations to Lyceums, as well as the schools in which they are interested, for which some compensation should be awarded.

5. It will enable them to elevate the character of common schools, by introducing into them, improved exercises and apparatus which have been tested by *experience*.

6. It will enable them to extend their usefulness through the medium of their *social intercourse* with *young people* and the community generally, where they are placed.

7. It will render them useful and efficient members of County Conventions of teachers, proposed to be held in different sections of the country, about the time of the opening of winter schools. By the reports, statements, explanation of improved exercises for common schools and Lyceums, and an exhibition and illustration of some articles of apparatus, they might render most efficient and important services to other teachers who should attend the conventions.

8. It might qualify some individuals for becoming agents in the cause of education, by travelling, visiting schools, giving lectures and familiar illustrations on common Schools and Lyceums, and on the measures now in progress for the advancement of these two classes of *Republican Institutions*.

SUMMARY.

Nomination of Chief Justice. On Tuesday, the Hon. LEMUEL SHAW, was nominated to the Council, by his Excellency the Governor, to fill the vacancy on the Bench of the Supreme Court, occasioned by the death of the late Chief Justice Parker. Agreeably to the Constitution, the nomination must lie seven days before acted on by the Council.

We doubt not this nomination will give very general satisfaction. It cannot be otherwise, we think, with any who have the ability and candor to appreciate this gentleman's merits.

The Boston Gazette says,—'We learn that the nomination of Mr. SHAW as Chief Justice, meets the approbation of Judges PUTNAM, WILDE and MORTON."

We are glad to be able to quote the following expressions of approbation by other editors. The Essex Register says; "Mr. Shaw enjoys a high reputation as a Lawyer and Counsellor, and is distinguished for his amiable manners, uncommon candor and fairness of mind, and freedom from party biasses of every kind."

The Boston Patriot remarks; "The nomination we believe, the Executive has made with a single eye to the public good. No one can more deeply feel the importance of the Judicial station, and of its being well filled, to the welfare and respectability of our State; and he has accordingly, throwing aside all considerations, other than those wholly public, endeavored to fill the vacancy on the Supreme Bench by the best selection in his power."

Trial of John F. Knapp. At the early hour at which our last paper was put to press we were unable to state at what time the case was given to the Jury. For the information of those who have not already learnt the result of the trial, we now state, that the case was given to the Jury at one o'clock on Friday. At six o'clock they rendered a verdict of *Guilty*. On Saturday morning at 9 o'clock the sentence of death was pronounced upon the prisoner.

The following remarks in regard to the argument of Mr. Dexter in defence of the prisoner, and of Mr. Webster for the government, are from the Salem Register.

Mr. Dexter occupied nearly four hours and a half in his closing argument for the prisoner, which he finished at half past 11 on Thursday forenoon. It was a most ingenious and masterly performance, characterized by an acuteness and fertility of intellectual resource, seldom surpassed. He however, indulged in great severity of animadversion upon the witnesses and others interested in the prosecution.

Mr. Webster then rose to close the case for the government. He commenced at half past 11 on Thursday, and completed his argument a little past eleven o'clock on Friday, having occupied *eight hours* in its delivery.

We shall not attempt to give even an outline of Mr. Webster's argument, because we are sure we should do him great injustice by so doing. It may suffice to say, that it was powerful, eloquent and conclusive, beyond any thing we ever heard in a Court of Justice, and was undoubtedly one of the greatest efforts of the great mind of this distinguished Lawyer and Statesman.

The following is the report, given in the Register, of the Address of Judge Putnam to the prisoner, on pronouncing the sentence of the law.

"JOHN FRANCIS KNAPP,

"You have been indicted for the crime of Murder—and upon your arraignment have pleaded that you were not guilty—and put yourself upon God and your Country for trial. Able and learned Counsel have been at your request assigned by the Court to assist you in your defence. Your case has been committed to a very intelligent and impartial jury, selected by yourself, who have for six days patiently and attentively listened to the evidence and the arguments. All that learning and industry, fidelity and talents, could suggest, has been urged in vain in your defence. The Truth has prevailed—and the jury of your country have established your guilt—the Court is satisfied with their verdict, and you come now to receive the Sentence of the Law.

"Before we proceed to that last and painful duty, we are desirous of doing you all the good in our power, by awakening your mind to a consideration of the awful doom which awaits you. Would to God that any thing we could say would have the effect of softening your heart, and of leading you to sincere contrition and repentance.

"The horrible murder of which you have been convicted, stands in bold relief and deformity in the history of Crime.

"The victim of your ferocity, in a few years according to the course of nature, would have sunk into his grave in peace, but for the thirst for gain which corroded the hearts of those who conspired against his life. He was living in the midst of as peaceful a community as exists upon the earth, surrounded by his relations and friends upon whom he had lavished his bounty. In the stillness of the night while he rested his aged limbs upon the bed—while he was in the arms of sleep—in his own house—in the centre of this populous town—the Assassin of your procurement committed the deed of Death, while you, in the judgment of the Law, were present and aiding him in the fact.

"The circumstances attending the conspiracy, exhibit a cool, deliberate design to take the life of the victim, merely for the sake of gain. There was no other passion to be gratified.

"The conspirators were all young. They were connected with respectable families. They were born and reared and educated among us. They had the means of living within their own control, if they had pursued the course of honesty and industry.

"But they forsake this course, and resolve to cut their road to fortune through blood and murder.

"Our peaceful city stood aghast at this dreadful deed. The very foundation of our society seemed to be shaken—and the shock was not confined to this vicinity or State, but extended throughout this land.

"Suspicions too horrible for utterance were excited in the breasts of reflecting men. The sense of security which the Law inspires, was in a great measure lost. No man's house was considered a safe castle—and men seemed for a time disposed to trust to their own arms, rather than to the protection of the Law for their safety.

"But there is a Providential watch constantly over us. The murderers have been detected by means as extraordinary as their crime was atrocious. The Assassin has perished by his own hand—and the tremendous punishment for your crime is about to fall upon you.

"But there is in these awful events a WARNING VOICE, which speaks to all, and especially to the young, as with the sound of the the Earthquake, in every breeze which wafts the news of this horrid tragedy—'Forsake not the ways of Truth, and honest Industry, which lead to Honor and Everlasting Life, for the paths of Vice and Profligacy which lead to ignominy and death.'

"'Be not deceived by their enticing aspearances. At their beginning, the rose buds of hope and passion may appear, but they end in anguish, poverty and destruction.'

"Our fervent prayer for you is, that you may be prepared by sincere repentance, to appear before the Judge of all the earth. And we would urge you to apply to these pious men whose duty it is to teach our Holy Religion, to help you with their prayers and instructions during the few remaining days which may be allowed to you, and may God grant success to their endeavors.

"It only remains for us to declare the sentence of the Law—which is, and this Court doth accordingly adjudge,

"That you be carried from hence to the prison from whence you came—and from thence to the place of execution—and there be hanged by the neck until you shall be dead. And may God of his infinite grace have mercy upon your soul."

When the Judge was about to pronounce the dreadful sentence, the Court, the Bar, and the whole audience rose.

After pronouncing the last word, the austerity and firmness of the Judge gave way to the feelings of the man; he was most sensibly affected, for some moments he was absorbed in tears, and his sobs were audible to those who were near him. Many of the audience were equally affected. But the prisoner stood, steadfast and immoveable—there was not the slightest change of countenance—no tears—and not the least emotion.

The prisoner was remanded, as soon as the sentence was pronounced, and the Court was adjourned to the second Tuesday of November next, when the trial of Joseph J. Knapp jr. and George Crowninshield will take place. Palmer and Leighton, two of the most important witnesses, were recognized to appear at that time.

Honorable Testimonial. It is pleasing to notice occurrences like the one alluded to in the following paragraph, as their tendency is to cement the bonds of union between kindred nations, which, though sometime estranged, have the strongest inducements for perpetual harmony.

It seems that the American Minister at London has lately forwarded to the proper department at Washington the letter, which we here copy, from the Commissioners of the British Navy. The Baltimore American says, "it is the second acknowledgement of the kind which the same government has made to officers of our Navy, within the last twelve months."

NAVY OFFICE, Dec. 18, 1829.

Sir:—Mr. Hargave, British Consul at Mahon, having represented to the Commissioners of the Navy, that you had the kindness to give to the master and six seamen, belonging to the English brig Hermes, of North Yarmouth, which vessel was upset in the Gulf of Taranto, by a violent squall of wind, on the 2d August last, a passage to Gibraltar, and did not make any charge for their subsistence, or for the clothing supplied to the master—and that you, with the officers and the crew of the U. S. frigate Java, under your command, made a voluntary collection of upwards of two hundred Spanish Dollars, which was distributed amongst the distressed British subjects in question. I am commanded to express to you the high sense which the Commissioners entertain of the humane and generous conduct of yourself, officers and crew, towards those distressed British seamen, which cannot be contemplated by them without the greatest satisfaction, and which appears to them to be deserving of the highest paise which it is in their power to bestow.

I am, sir, your humble servant,

J. N. MORTON, Assistant Secretary.

Capt. John Downes, U. S. frigate Java.

By an arrival at New York, London papers of July 6th had been received, but they contained no important news. The Boston Centinel has the following paragraph.

It was expected the British Parliament would be dissolved on the 17th July, in a speech delivered by the new King in person. Several bills which had received opposition in the House of Commons, were to be referred to the new Parliament. The beer bill, and bills to reduce the duties on West and East India Sugars, it was expected, would pass. The house of Lords had rejected the clause in a bill sent up by the Commons, for the abolition of the punishment of death for Forgery. The Lord Chancellor took the lead in opposition to the abolition.

The following items were also collected by the Centinel.

It is reported, that Prince Leopold is to be created a British Peer by the title of Duke of Kendall. The funeral of George IV. is to take place on the 15th July. His late Majesty was an economist; and is said to have left private property to the amount of £600,000. A great part of it including the Pavillion at Brighton, he bequeathed to his present Majesty. It is also said, that he has made provision for the payment of the debts of the late Duke of York. The old Four Per Cents, not exchanged for the new Three and Half Per Cents, were paid off on the 6th July.

Halifax papers of the 18th contain extracts from English papers of July 11, which furnish the following intelligence.

"By the Camilla, steam boat, from Havre, we learn that *Algiers surrendered to the French army on the 5th instant* It was reported the Dey had been killed. The city surrendered at discretion, without firing a gun, Twelve men of war were taken in the harbor, and the crews of the two French brigs were found alive, but in prison."

The New Haven Advertiser of Aug. 23d, has the following passage.

Fall of Algiers. By the brig Industry, Capt. Beecher, which arrived in this port Saturday evening, in 12 days from St. Barts, we learn that a Swedish ship had arrived there in a short passage from Gibraltar, bringing accounts of the capture of Algiers by the French, on the 4th July, by assault. The loss of the French in *killed*, was 3,500; Algerines 5,000. The Dey retreated to the interior. The French were repulsed in the first assault. Letters confirm this intelligence. Capt. B. says that this news is now but 38 days from Gibraltar.

In regard to the state of things in England we have the following extract from a London correspondent of the Liverpool Journal.

"A change of ministry is contemplated as a thing of course, and reports are abroad of his Majesty's predilection for the party with which Lord Holland usually acts. Mr. Huskisson's party have issued, in the form of a pamphlet, a violent philippic against the premier, but it is doubtful if the Canningites could form an efficient administration among themselves."

In opposition to this rumor, however, the London Times has the annexed paragraph:

The King and the Ministry. We relate facts coolly, and are no partisans, except of the general welfare of the empire. But the King's name "is a tower of strength;" and it is proper, if there be firmness and consistency in his Majesty—of which we have no doubt,—that all parties should know what they have to expect. The King, on receiving the Ministry, spoke, there is reason to believe, words to this effect; "I am glad to see you, both collectively and individually; I have approved, and do approve of your measures;—and you have had, and shall continue to have, my confidence and support."

Education of the Greeks.—The Rev. Mr Brewer, his wife, and Miss Reynolds, are established in the business of instruction at Smyrna, under the patronage of the Ladies' Greek Association at New Haven. They sailed from this country in December last, and arrived at Smyrna in February. They have established a free Lancastrian school, for the instruction of Greek girls, in which at the last accounts eighty girls were taught. Boys were at first admitted, as well as girls, but the increasing number of the latter, made it necessary to exclude the former. In this school the children are taught in Greek, reading, writing, arithmetic, &c. Mr Brewer also keeps a Frank school, which is not a free school, and to which children of all nations are admitted. He also gives gratuitous lessons in English, at the Greek College of Abraham, at Cesarea. The children in these schools exhibit much talent and make rapid improvement. One of the leading objects of the girls' school is to prepare the pupils to become teachers among the Greek population, which is numerous in Asia Minor, and where their services are much desired. The Greek population of Smyrna is reputed to be about 30,000. Mr Brewer, when he becomes sufficiently conversant with the language, proposes to preach in Greek, for which purpose the Dutch consul has offered him the use of his chapel. The following extracts afford some interesting particulars relative to the state of education among the Greeks.

Extract of a letter from the Rev. Mr Brewer, dated

SMYRNA, March 8.

It will be recollected by our patrons, that either Syra, Tinos, Athens, Corinth, or Argos, was regarded as the place where we should probably establish ourselves. In the former island, twenty or thirty thousand Greeks had been drawn together by its neutral character, and central situation for commerce. Among this people, thus collected out of almost every island and village in Greece, I had, when formerly resident here, begun a school upon the plan of mutual instruction. Upon leaving Greece, I engaged the Rev. Dr. Korck, to take the temporary superintendence of this school, with the understanding, that either myself, or some other American missionary, should relieve him at an early period. During my protracted absence, the school has greatly increased, and under the benevolent, judicious, and energetic direction of Dr. K. has assumed a most important aspect. Indeed, so timely has been this effort, and its influence so widely diffused, that it may reasonably be doubted, whether an equal amount of money and labor were ever more advantageously expended. Teachers, and priests, flock from all parts, to profit by the instructions of Dr. K.; even the Catholic newspaper of Smyrna commends his labors; and the *American School* at Syra, as it continues to be called, is likely to prove a model school for Greece and the Levant. The school at Syra having been furnished with instructers, we have thought it inexpedient to go there. As Rev. Mr King has established a school at Tinos, and as Athens is still in possession of the Turks, we have concluded that it was best for us at present, to give up the idea of occupying either of those stations.

Turkey has become tranquilized; and at Smyrna in particular, there is a Greek population of five thousand families; the number having been increased by at least five hundred within the last two years. In the judgment, too, of well informed residents, the Greek merchants are among the most enterprising, and are likely to become the most wealthy in the place. Smyrna is also the centre from which the Greeks of Asia Minor can best be operated upon, and while their increased prosperity here, gives additional importance to the exertions for their improvements, the greater degree of liberty enjoyed by them, and the spirit of liberality prevailing among them, hold out peculiar encouragements. The labors of our earlier and later American missionaries, Rev. Messrs. Parsons, Fisk, King, and Gridley; of Mr. Barker, the agent of the British and Foreign Bible Society, and of the Rev. Mr. Hartley, and other English missionaries, short and interrupted as most of them are, have not been without perceptible fruits. In view of all these circumstances; and after prayerful consideration; and with the earnest solicitations of our friends; we have concluded, therefore, to commence our school operations in Smyrna, a city whose population of Mahometans, Greeks, Jews, Armenians, and Catholics, is nearly equal to that of New-York, and in which at present there is but one Protestant missionary, Rev. Mr. Lewis, besides ourselves.

To meet however the increased expense attending a residence here, as well as for benefitting the children of the Franks, we have opened a school, now containing half a dozen pupils, for which we receive tuition. I have also commenced giving gratuitous lessons in English, at the Greek school or college taught by Abraham of Cesarea; and having now a room prepared in our own house, we are all occupied in collecting a charity school for girls.

MARCH 22.

P. S. Our charity school has already increased to nearly thirty, two thirds of whom are girls. One or two Catholics, four Protestants, and the remainder Greeks, who manifest the same eagerness for improvement which I have before observed in those of the islands. Nothing but the furniture, books, slates, &c., for the room, are necessary, to give us quite an efficient school.

From the Turkish authorities themselves, and from intelligent Greeks and Franks, I have obtained satisfactory evidence that no obstacles will be interposed on the part of the government to the establishment of schools. Among the Greeks of Asia, it is not to be expected that enlightened views on the subject of education, should so generally exist as among their brethren in Europe. Still there is much encouragement, and more necessity for exertions here in behalf of this cause. On the other hand, the Protocol regulating the affairs of Greece, agreed upon at London about the time of our arrival in Smyrna, had reduced the *kingdom of Greece*, to a mere province, leaving the large islands of Mitylene, Scio, Samos, and Candia, and the sacred Patmos, as well as the northern provinces of ancient Greece, still under the dominion of Turkey. I am not prepared to say that this decision will in the end be prejudical to the interests of knowledge and Christianity, but only mention it as creating new obligations for evangelical efforts among the hundred thousands of Greeks, in the Turkish Islands, and other hundred thousands in Asia Minor. Although by the Protocol before mentioned, a year is allowed for the removal of those who wish to leave the Turkish territory, yet so limited in extent is the new state of Greece, and the condition of the Greeks of Asia, so much more secure than formerly, that I am disposed to believe comparatively few, will avail themselves of the opportunity of withdrawing. * * *

I should also earnestly desire the establishment of a model Lancasterian school for boys. Our more appropriate department of female education would require a school house sufficiently large for the accommodation of three or four hundred girls. In these institutions, we should soon hope to qualify many teachers for the remote parts of the city; for the adjoining villages, and those scattered among the other seven churches of Asia. With very moderate assistance from the pious in our land, who have so often been edified by the messages once sent to Smyrna, Pergamos, and their kindred sufferers in ancient tribulations, Christian schools might be gathered in the midst of these long neglected ruins. Those too who have sighed over the barbarities inflicted on Scio and Haivaili, must surely rejoice in doing something to restore their late flourishing colleges. Schools in all these districts it would be in my power personally to superintend, and rich might be the harvest gathered to eternal life through labors like these, in all the region of Ionian Asia. Nor would the stranger Greeks "scattered throughout Pontus, Galatia, Cappadocia, and Bithynia" be beyond their influence. The Scriptures read and *understood* by thousands of children, would prepare the way for the more regular preaching of the gospel, and the times of primitive Christianity return, where the beloved disciple preached, and Antipas, and Polycarp, were "faithful martyrs!" It is easy to be a schemer of vain though desirable schemes, but I am not now speaking of visionary plans. In the school of eighty girls collected within a few feet of where I am writing, there are already, within six weeks since the door was opened to them, at least two or three pupils of sixteen or eighteen years of age, who beginning with the alphabet can now teach others with propriety in words of two syllables. And though we are as yet far from having introduced the degree of discipline which we desire; sure I am, it would gratify our patrons, to see the rapid improvement in cleanliness of person and apparel, use of the needle, reading, writing, mental arithmetic, and correctness of deportment generally. Already too, their affectionate feelings are going forth toward their teachers, and through the children, the parents are daily becoming more accessible to a good influence. A father whose little girl had carried home the New Testament at evening came to express the delight he took in its perusal, and to beg that he might have the means of reading it not merely mornings and evenings, but throughout the day. Oh! then for a voice which could reach the ears of every Christian in our land of richest privileges, and it should be raised in behalf of these ten times ten thousand children, soon to be the fathers and mothers of another generation, but who without their aid, will not be taught to read the blessed word of God.

Corrections. The outer form of this paper having been put to press in the temporary absence of the editor, some errors occurred in a part of the impression.

On the first page, at the end of the first paragraph, of the first column, for "Stuart's Letter," read "*Professor* Stuart's Letter."—In the fourth column, between the two last quotations of poetry, for "I can now only say mercy," &c. read "I can now *not* only say mercy," &c.—In the first line of the next paragraph for "stains" read "*strains*."

MARRIAGES.

In this city, Mr. John Carver to Miss Lucy Wellington; Samuel Clement, Esq. of Lousiana, to Miss Maria Augusta, daughter of William Little, Esq.; Mr. Horatio Dorr to Miss Amanda Malvina, daughter of David Stanwood, Esq.; Mr. Noah Linscoft, of Cornish, to Miss Sarah Bennet, of Salem; Mr. George A. Woods to Miss Catharine E. Briggs.

On Sunday evening, by Rev. Dr. Lowell, Mr. George A. Woods to Miss Catharine E. Briggs.

In Plymouth, Major Stillman Shaw to Miss Eliza Cole.

In Portsmouth, Mr. Edmund Fry to Miss Ann Adams.

In Burlington, Vt. Professor Joseph Torrey, formerly of Salem, to Miss Mary W. Paine.

In Providence, Mr. William C. Davenport to Miss Ann Eliza Spooner.

At the Valley Towns, by the Rev. E. Jones, A-ga-lu-ga to Ga-lo-nus-gee; Dsu-do-dsa-la to Ga-lu-sda-ye; Dsu-sdo-sah to Du-na-ye; Gub-na-ne-da to Yo-gwe-se; On-sa-lu-de to Dse-go-eh.—*Nashville Banner.*

DEATHS.

In this city, at the Massachusetts General Hospital, 18th inst. Mr. Peter Sweetland, aged about 40, from the State of Ohio; On Sunday, Mr. John Ayres, 51.

In Charlestown, Mrs. Susannah Martin, aged 63.

In Dorchester, 19th inst. Dea. Nathan Parker, aged 77.

At Jamaica Plains, Eliza Armsby, youngest child of Capt. Nathaniel Coburn, aged 6 months.

In Newton, on Tuesday morning, Mr. Ebenezer Starr M. D.

In Hingham, Mr. Charles Beal, aged 23.

In Newburyport, on Saturday, Aug. 21st, Capt. Humphrey Woodbury, aged 77.

In East Bridgewater, Mr. Ebenezer Hathway aged 62.

In New Bedford, Mr. William Parker, aged 75; Miss Sarah Spooner, 85.

In Rochester, Mr. Elisha Ruggles, Esq. aged 72.

In Falmouth, Mrs. Sarah. H. Sanford, aged 34.

In Nantucket, Mr. Alexander Brayton, aged 26.

In Groton, Miss Elizabeth A. Lawrence, daughter of Hon. Luther Lawrence, aged 21.

In Portland, Mrs. Elizabeth, wife of Dr. Petre, aged 45.

In Hampden, Mrs. Polly Covil, aged 79.

In Wiscasset, Mr. Abner Plummer, aged 60.

In Hallowell, Mr. Levi Ham, aged 46.

In Exeter, Miss Betsy Hale, aged 73.

In New York, 22d inst. Col. Marinus Willet, aged 90 years and 11 days.

In New Orleans, Mr. Isaac Dutch, formerly of Salem, aged 26; Mr. William T. Hawes, formerly of Wrentham, 34.

BOSTON SUNDAY SCHOOL SOCIETY.

A Quarterly meeting of the Boston Sunday School Society, will be held on Wednesday evening next, Sept. 1st, at 7 1-2 o'clock, at the Franklin Hall, corner of Franklin Street. Members and all others interested are respectfully invited to attend.

F. T. GRAY, *Sec'y.*

August 28th.

UNITED STATES LITERARY ADVERTISER, and *Journal of Religion, Politics, Health, Economy, and the Arts*:—Published weekly at No. 362 Washington Street, Boston, by S. H. JENKS Agent for the Proprietors. J. L. BLAKE & S. H. JENKS, Editors.

This paper is under the particular patronage of Booksellers, and is designed to be an *Index* to the literary history of the age. The first object of it is to disseminate literary information, whether in the form of advertisements or communications—to furnish Booksellers, Teachers and others connected with the progress of knowledge, with a vehicle devoted appropriately to their service; and then, to form an interesting miscellany for the general reader—a companion for the parlor as well as the study—a family paper, comprising summaries of Religious, Political, and Miscellaneous Intelligence; editorial hints and communications on Health, on domestic and political Economy; and due notices of whatever relates to the Useful or Fine Arts. It is obvious that a weekly print thus constituted and encouraged, will convey to various parts of our country the most speedy intelligence of the appearance and character of new publications; and that the impartial course to be pursued in relation to the ordinary topics of the day, will commend to the favorable notice of all who desire accurate information respecting passing events, and wish to erect just opinions upon a foundation of facts.

The works of authors, publishers, or booksellers advertising herein, will be duly regarded in the Literary Department, provided copies be transmitted to the Editors, free of charge. It should be understood however, that the plan of this journal does not contemplate, in most cases, the expression of elaborate opinions concerning the excellences or defects of publications thus noticed:—it is thought preferable, generally, to present an analysis—a bird's-eye view of the design and peculiar traits of a book, than to pronounce judgment upon its literary merits. The decisions of a weekly newspaper, in matters of this sort, are usually, and perhaps, properly, deemed by the public to be of little worth:—when works are reviewed for the purpose of investigating their claims to popular consideration, it should be done in periodicals of higher pretension.

It is requested that our patrons and friends send us forthwith their lists of new books—of works in the press—and of works proposed; together with such advertisements and communications as may pertain to the objects in view. The extensive correspondence which we have opened with gentlemen engaged in "the trade," in all sections of the union, renders it expedient that we request all exemption from the burthen of postage on articles intended for publication.

Every President of a College in the United States so far as known—and the Lyceums, and principal Academies and High Schools in the New England and Middle States, will be supplied with the Literary Advertiser—which will therefore become a useful medium for the Advertisements of College governments, Medical Institutions, School Committees, Professors, and all others concerned in the business of instruction.

PRICE of the United States Literary Advertiser to subcribers, *One dollar and fifty cents in advance* per annum. Persons procuring eight subscribers, and remitting to the publisher twelve dollars, will be supplied with an additional copy for one year,

Terms of Advertising.—For one square of advertisements every week, with six copies of the paper, $40 per annum; one square every second week, with three copies of the paper, $25 per annum; one square every month with one copy of the paper, $13 per annum. For a single advertisement of one square two dollars. For half a square or less one dollar. Teachers who advertise by the year may have inserted in the course of that period what is equal to six squares for ten dollars, receiving one copy of the paper. All advertisements may on the above terms receive three insertions; and for each insertion thereafter, will be charged one fifth part of the original cost.

S. H. JENKS, Agent for the Proprietors.

BELKNAP'S PSALMS AND HYMNS, Latest edition—large and small size in a variety of bindings, will be furnished at reduced prices by the dozen or single by N. S. SIMPKINS & Co. 79 Court Street. 3t. July 17.

THIS day published by GRAY & BOWEN, the History of the Life and Opinions of the Apostle Paul, by the Author of Remarks on the Miraculous Character of Christ; the Apostle's Doctrine; Biblical Emendations, &c. Aug. 21.

JUVENILE BOOKS AND MANUALS for *Unitarian Sunday Schools.* The Subscribers respectfully give notice to the Clergy and Teachers of Sunday Schools, in the city and country, that they have now on hand, probably, the most complete selection of Sunday School Books, and Manuals, that can be found in the city. Long experience in this branch of education has given them a thorough knowledge of the character of Books most wanted in Sunday Schools. They have also the aid of several Gentlemen who have given much of their time to this subject, and who are well qualified to judge of the moral tendency of such publications. They have published a catalogue of the best Books, which may be found at their store, or will be sent to any place requested. Those who have not time to devote to the selection of Books will find it for their interest to send to the Subscribers, stating the amount, and about the number of Books they wish, and they will be selected with care and promptly sent, accompanied with a bill of prices. WAIT, GREENE & Co.

Booksellers, 13 Court Street.

Just published, The Stereotype edition of Allen's Questions. cow4w. July 17.

SELECTED POETRY.

[From Blackwoods Magazine.]

TO MY BABE.

There is no sound upon the night—
As, by the shaded lamp, I trace
My babe, in infant beauty bright,
The changes of thy sleeping face.

Hallowed forever be the hour
To us, throughout all time to come,
Which gave us thee—a living flower—
To bless and beautify our home.

Thy presence is a charm, which wakes
A new creation to my sight;
Gives life another look, and makes
The wither'd green, the faded bright.

Pure as the lily of the brook,
Heaven's signet on thy forehead lies,
And heaven is read in every look,
My daughter, of thy soft blue eyes.

In sleep thy little spirit seems
To some bright realm to wander back,
And seraphs, mingling with thy dreams,
Allure thee to their shining track.

Already like a vernal flower
I see thee opening to the light,
And day by day, and hour by hour,
Becoming more divinely bright.

Yet in my gladness stirs a sigh,
Even for the blessing of thy birth;
Knowing how sins and sorrows try
Mankind, and darken o'er the earth!

Ah, little dost thou ween, my child,
The dangers of the way before,
How rocks in every path are piled,
Which few unharmed can clamber o'er.

Sweet bud of beauty! how oft wilt thou
Endure the bitter tempest's strife?
Shall thy blue eyes be dimm'd—thy brow
Indented by the cares of life?

If years are spared to thee—alas!
It may be—ah! it must be so;
For all that live and breathe, the glass
Which must be quaff'd, is drug'd with woe.

Yet ah! if prayers could aught avail,
So calm thy skies of life should be,
That thou shouldst glide beneath the sail
Of virtue on a stormless sea;

And ever on thy thoughts, my child,
The sacred truth should be impress'd—
Grief clouds the soul to sin beguiled—
Who liveth best, God loveth best.

Across thy path, Religion's star
Should ever shed its healing ray,
To lead thee from this world's vain jar,
To scenes of peace and purer day.

Shun Vice, the breath of her abode
Is poisoned, though with roses strown;
And cling to Virtue, though the road
Be thorny—boldly travel on!

For thee I ask not riches—thou
Wert wealthy with a spotless name;
I ask not beauty—for thy brow
Is fair as my desires could claim.

Be thine a spirit loathing guilt,
Kind, independent, pure and free;
Be like thy mother—and thou wilt
Be all my soul desires to see!

[From the African Repository, for August.]

LIBERIA

Winds!—what have ye gathered from Afric's strand,
As ye swept the breadth of that fragrant land?
The breadth of the spice-bud—the rich perfume
Of balm and of gum and of flowret's bloom?
"We have gathered nought save the heathen's prayer,—
And the hopeless sigh of the heart's despair."

Waves!—what have ye heard on that ancient coast
Where Egypt the might of her fame did boast,—
Where the statue of Memnon saluted the morn,
And the pyramids tower in their giant scorn?
"We have heard the curse of the slave-ship's crew,
And the shriek of the chain'd, as the shores withdrew."

Stars!—what have ye seen with the glancing eye,
From yon burning thrones in the sapphire sky?
"We have marked a gem as it brightly glowed
On Afric's breast whence the blood-drop flowed,—
Pure light it shed on the dreary sod
Like the mystic stones of the priest of God,
And we chanted that hymn which we sang at first
When the sun from the midnight of chaos burst."

Hartford, Ct. July 4. L. H. S.

BIOGRAPHICAL.

PRESIDENT EDWARDS' JOURNAL.

Jonathan Edwards, formerly minister of Northampton and afterwards President of Princeton College, in which place he succeeded his son-in-law, Mr. Burr, was unquestionably one of the greatest men of his own, or any other age. He had a most penetrating genius, and as a theologian, however we may regret the deplorable errors of the system he adopted, it is impossible to withhold from him the praise of acuteness and learning. His book upon the "freedom of the will," has given him a name among the greatest of metaphysicians: and his "treatise upon the affections," notwithstanding it is tinged by the peculiarities of his system, may be read with delight by serious Christians of all classes. When he speaks of the inward state of the Christian, of his joys and sorrows, his desires and hopes, separate from his speculative doctrines, every serious reader will wish to make them his own.

Of this eminent divine, Dr. John Eliot, than whom no one possessed a clearer discernment of character, or a more impartial judgment, has observed in his excellent Biographical Dictionary—"Though many differed from him in theological opinions, yet all respected his piety and learning. As a preacher he was pathetic, serious, experimental. He had a small voice, and therefore was not popular among that class of hearers, who think to be zealous and to cry aloud, is the same thing."

In his journal, which is usually printed with the memoirs of his life, he has set down some of the prevailing feelings and dispositions of his soul, particularly in his earlier years. It is well worthy of perusal. We select from it the following sentences. They relate to his religious experience, when he was about twenty years old, and was yet under his father's roof. In the views he exhibits, of true holiness, it will at once be seen, how superior they were in depth of feeling and expression, to what we usually find of this sort in Christians of his class, in which, under some show of humility, it is difficult to say, whether the extravagance or the vanity most prevail.

Not long after I first began to experience these things, I gave an account to my father, of some things that had passed in my mind. I was pretty much affected by the discourse we had together. And when the discourse was ended, I walked abroad alone, in a solitary place in my father's pasture, for contemplation. And as I was walking there, and looked up on the sky and clouds; there came into my mind, a sweet sense of the glorious majesty and grace of God, that I know not how to express. I seemed to see them both in a sweet conjunction: majesty and meekness joined together: it was a sweet and gentle and holy majesty: and also a majestic meekness.

After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered: there seemed to be, as it were, a calm, sweet cast, or appearance of divine glory, in almost every thing. God's excellency, his wisdom, his purity and love, seemed to appear in every thing; in the sun, moon, and stars; in the clouds, and blue sky; in the grass, flowers, trees; in the water and all nature; which used greatly to fix my mind. I often used to sit and view the moon, for a long time; and so in the day time, spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things: in the mean time, singing forth with a low voice, my contemplations of the creator and redeemer. And scarce any thing, among all the works of nature, was so sweet to me as thunder and lightning. Formerly, nothing had been so terrible to me. I used to be a person uncommonly terrified with thunder: and it used to strike me with terror, when I saw a thunder-storm rising. But now, on the contrary, it rejoiced me. I felt God at the first appearance of a thunder-storm. And used to take the opportunity at such times, to fix myself to view the clouds, and see the lightnings play, and hear the majestic and awful voice of God's thunder: which often times was exceeding entertaining, leading me to sweet contemplations of my great and glorious God.

The heaven I desired was a heaven of holiness; to be with God, and to spend my eternity in divine love, and holy communion with Christ. My mind was very much taken up with contemplations on heaven, and the enjoyments of those there; and living there in perfect holiness, humility and love. And it used at that time to appear a great part of the happiness of heaven, that there the saints could express their love to Christ. It appeared to me a great clog and hindrance and burden to me, that what I felt within, I could not express to God, and give vent to, as I desired. The inward ardor of my soul, seemed to be hindered and pent up, and could not freely flame out as it would. I used often to think, how in heaven, this sweet principle should freely and fully vent and express itself. Heaven appeared to me exceeding delightful as a world of love. It appeared to me, that all happiness consisted in living in pure, humble, heavenly, divine love.

Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me, it brought an inexpressible purity, brightness, peacefulness and ravishment to the soul: and that it made the soul like a field or garden of God, with all manner of pleasant flowers; that is all pleasant, delightful and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower, as we see in the spring of the year; low and humble on the ground, opening it's bosom, to receive the pleasant beams of the sun's glory; rejoicing as it were, in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly, in the midst of other flowers round about; all in like manner opening their bosoms, to drink in the light of the sun.

MISCELLANEOUS SELECTIONS.

THE MOTHER AND HER CHILD.

Among many excellent remarks in Mr. Palfrey's late sermon, on "Poisoned Drinks," which we noticed on the 7th instant, we find the following.

Do you know, fond mother, that when you quiet your child with those warming internal applications, which have been, if they are not, such favorites in the nursery, you quiet it with the repose of stupefaction? and are you so confident as to imagine, that its tastes, which you have so depraved in its swathing clothes, will demand no hurtful indulgence when it has grown to be a peevish stripling? Do you expect to increase the nutriment which nature provides for your nursling, by drinking porter yourself, or distilled spirits in any form, and are you sure that you can do this without any hurtful consequences to the object of your care? You would not, while fulfilling that office, take mercury, for you know you could not fail immediately to communicate it, with all its active properties, to your child's system. No more ought you, nor can you with impunity, take any other potent drug into your own. I suppose that I speak the unanimous sense of the enlightened part of the profession, when I say, that in proportion as any thing besides nourishing food increases the quantity of that aliment, it equally deteriorates its quality, and makes it insalubrious; and it is well known that children, who, under these practices of the mother, have been afflicted with disorders of the digestive organs, and even with convulsions, have been immediately relieved by being transferred to a strictly temperate nurse. Such facts ought to be known, they ought to be even thus published, for it is grievous when that all but angelic sentiment, the sense of maternal duty, is perverted to expose to the double danger of a drunkard's habits, the mother and the child.

There are other practices of the nursery, which ill become that place,—the very place where the patriarch's visioned ladder should rest its foot, the ladder which led to heaven. What more lovely,—tell me, any parent,—tell me, any feeling child of Adam,—what more beautiful than sleeping infancy?—the smoothly closed eye with its long lashes, and its lids laced by the fine threads of healthy blood, matched by nothing but Heaven's own clear azure,—the lightly heaving breast that no passionate dream yet convulses,—the cheek shaming the very rose-leaf which the gentle breath from the parting of the perfumed lips would scarcely shake? Who, that has watched this, has not felt his heart to be full with the influences of that fairest emblem, remaining among the Maker's visible works, of the glories of primeval innocence? I have witnessed another cradled sleep, and that not in the hovels only of this metropolis, but in its palaces,—a sleep heavy, and pale, and disturbed, and stentorous; and I saw that the poor infant whom I gazed on was drowsy, because he was drunk. He was sleepy with paragoric, and paragoric is opium and rum; a composition which Samson could not swallow much of, unscathed. What are you thinking of, miserable nurse,—what are you doing, mad mother,—when you put that "child of the devil," intoxicating drink, under the unstained snow of an infant's bosom? Well, indeed, my friends, might we ask the question many times, "Did this man sin, or his parents," that he came on the stage of mature life, a mature sot?

[From the Massachusetts Journal.]

HINTS ON EDUCATION.

In every stage of education, there is one general leading mistake; the useful and the agreeable are considered two entirely distinct things. Useful employment is thought to be ungenteel; weak minds (and some strong ones too) fear that the vulgar-fashionables may think them unable to pay for what they really prefer to have done by their children; and as some employment for the mind and the hands is absolutely necessary, artificial excitements are resorted to—such as battledoor, jumping-ropes, juvenile parties, &c.—Now if useful employments can be made to produce as much amusement as useless ones, why should they not be preferred? Nothing is so conducive to health, cheerfulness and good humor, as gardening. The air and the earth are both invigorating; there is joy, absolute joy, in fragrance and verdue; and added to this, there is a feeling of tenderness for the plants which have sprung up beneath our own care. An intelligent mother can likewise make this amusement a very direct and beautiful channel of knowledge and piety. In the smallest garden how much is there that half of us do not know and more than half do not observe? the varied arrangement of the leaves, the artful construction of the pores and the seed-vessels, according to the situation and wants of the plants, &c.

Then there is the care of bees, equally beneficial to the health of body, mind and heart, if the phenomena attending them are explained as they should be. One of the most successful cultivators of the silk worm, in the country, is a little girl in the western States, not quite 12 years old. Whoever reads that very excellent little book called the Young Emigrants, will be more than ever impressed with the idea that the developement of intellect is wonderfully quickened by being left to depend upon one's own observation and ingenuity. So much for the mind—and for the heart, at every period of life, a close communication with nature renders it more pure and peaceful. It is a great recommendation to this class of amusements, that they have a use. If it be only a bouquet for mamma's toilet, a delicious piece of honeycomb for brother's supper, or silk enough for sister's stockings, it is still a positive use, and is laying the foundation of an invaluable habit.

Employments of this nature are of course inaccessible to the children of the city; but there is no reason why they should early be made minature men and women, with all the follies of riper years grafted upon them, under the hot-house power of parties and fashion. No amusements may be found so salutary as those connected with a close observation of nature; still the love of usefulness may be early cultivated even in cities. The manufacture of ingenious trifles, such as boxes, needle-books, baskets, &c. keeps the mind employed, and the fingers untempted to mischief. But if these articles are industriously made, they should likewise be freely disposed of, in the purposes of benevolence and friendship.

For of two evils, it would be far better to be idle and frivolous, than to be miserly and selfish.

BLUSHES.

What a mysterious thing is a blush! that a single word, a look, or a thought should send that inimitable carnation over the cheek like the soft tints of a summer sunset!—Strange, too, that it is only the face, the human face, that is capable of blushing! The hand or the foot does not turn red with modesty or shame, any more than the glove or the sock, which covers it. It is the face that is the heaven of the soul! There, may be traced the intellectual phenomena, with a confidence amounting to moral certainty.—A single blush should put the infidel to shame and prove to him the absurdity of his blind doctrine of chance.

DIVISIBILITY OF MATTER.

In Dr. Lardner's Cyclopædia we have the following statement.

Dr. Wollaston, obtained very fine wire for the object glass of his telescopes for observing the relative places of the stars, by inserting a platina wire in a cylinder of silver, wire-drawing the whole, and then melting the silver coating. Silver wire may be drawn to a three-hundredth of an inch diameter; so that if the platina wire was originally one tenth of the thickness of the silver, it now becomes only a three-thousandth of an inch. Dr. Wollaston procured some only an eighteenth-thousandth, which did not intercept the smallest star. A piece of platinum, of the size of the tip of a man's finger, would stretch out across Europe. Yet what is this to the minuteness exhibited in some of the works of creation? Animalcules have been discovered, whose magnitude is such, that a million of them does not exceed the bulk of a grain of sand; and yet each of these creatures is composed of members as curiously organised as those of the largest species; they have life and spontaneous motion, and are endued with sense and instinct. These creatures have heart, arteries, veins, muscles, sinews, tendons, nerves, circulating fluids, and all the concomitant apparatus of a living organised body.

ELIXIR PECTORALE! *For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.*

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. Watts,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, EZEKIEL L. BASCOM.

Ashby, Mass. Oct. 20, 1828. N2eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchins, Concord, "

N2ep6m.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the twenty-ninth day of July, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as Proprietor in the words following, *to wit*:

"A Dictionary of General Knowledge; or an Explanation of words and things, Connected with all the Arts and Sciences, illustrated with numerous wood cuts, by GEORGE CRABB, A. M. Author of English Synonimes, Technological Dictionary, and Historical Dictionary. American Edition with many improvements."

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act forthe encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.
4t. July 31

THE CHRISTIAN'S MANUAL.—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For August, 1830.

CONTENTS.

Jesus healing the Leper; Roger Sherman—A general lesson for a Sunday School, on the Sunday, being the 4th of July; Dialogue on the silk weed; the Orphan Girl, or the testimony of a good conscience; Remarks on History: the Widow's two Mites; Table to Plate xxii; Original Poetry—To a boy flying his Kite; Lines on seeing one solitary leaf springing out from a slip of a rose tree; Part of Psalm v.; Psalm xlii.

MR. DEWEY'S SERMON. This day published by GRAY & BOWEN a discourse delivered at the Ordination of the Rev. GEORGE PUTNAM, as Colleague Pastor with Rev. ELIPHALET PORTER, D. D. over the First Church and Religious Society in Roxbury, July 7, 1830. By ORVILLE DEWEY, Pastor of the First Congregational Church in New Bedford.

The above may also be had at CHARLES P. EMMONS' Bookstore, Roxbury, where subscribers can obtain their copies. Aug. 14.

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility,—And all diseases which originate from impure blood and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swaim's Panacea is held by the medical profession, the proprietor subjoins certificates, from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified in its favour—their reccommendations have occasioned its use in various cases of inveterate corruption of the blood, *descending to the second generation* which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the currency of a medicine found to be of such great benefit to the human race, without regard to its original ownership, claims the grateful admiration of a beneficent public

This medicine has the singular fortune, a just tribute to its great merit, of being reccommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by *certain Physicians*, must have their origin either in *envy* or in the mischievous effects of SPURIOUS IMITATIONS. *I leave the public to judge for themselves.*

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES.

From Dr. N. Chapman, professor of the Institute and Practice of Physic and Clinical Practice in the University of Pennsylvania, President of the Academy of Medicine of Pennsylvania, &c.

I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted previously the regular modes of treatment, were healed by the use of Mr. Swaim's Panacea; and I do believe from what I have seen, that it will prove an important remedy in scrofulous and mercurial diseases. N. CHAPMAN, M. D.

From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.

I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. GIBSON, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.

I have repeatedly used Swaim's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrofulous complaints, and in obstinate cutaneous affections. VALENTINE MOTT, M. D.

☞ Price $2 per bottle. For sale by JONATHAN P. HALL, jr. No. 1 Union Street. 3m. June 12.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the twenty-seventh day of July, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL WILLARD of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Proprietor in the words following, *to wit:*

"Sacred Poetry and Music reconciled; Or a Collection of Hymns, original and compiled, Intended to secure, by the simplest and most practicable means, an invariable coincidence between the poetic and the musical emphasis, and thus to combine the two powers for the high purpose of religious impression; To which are added several chants for hymns and select Scriptures, with a simple notation, adapted to the general design. By SAMUEL WILLARD, D. D. A. A. S.—Adopted, while in manuscript, by the Third Congregational Society in Hingham."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the Distict of Massachusetts.*
July 31. 4t.

MOORE ON SOCIAL WORSHIP. Just received from London, by L. C. BOWLES, No. 124 Washington-st.—An Inquiry into the Scriptural authority for Social Worship; with observations on its reasonableness and utility; and an account of the manner in which the religious services of the temple at Jerusalem, and of the Synagogue, were conducted in the time of Christ. Aug. 14.

PEW TO LET. Part of a Pew in King's Chapel, well situated and furnished. Inquire at this Office. July 17.

ALLEN'S QUESTIONS. This day published, by GRAY & BOWEN, No. 141 Washington Street, Questions on Select Portions of the Four Evangelists. By JOSEPH ALLEN, Minister of Northboro', Mass. *Second Edition*, with some additions and corrections. Intended for the use of Sabbath Schools and Familes. Aug. 7.

CHRISTIAN REGISTER.—The Christian Register is published every Saturday morning, at the corner of Washington and School Streets—entrance from School Street.

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To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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